

A FEW <sup>107</sup> Joseph Fry  
WORDS <sup>Bristol.</sup>

in answer to the  
RESOLVES

of some who are called  
INDEPENDANT-TEACHERS,  
Whole Gospel and Ministry appears  
to depend upon Tythes, or as full a  
maintenance secured to them by a  
Carnal Law, as appears from their  
own mouths in their judgements, and  
desires to the present Rulers, delivered  
as followeth.

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By JAMES NAYLOR. *(Naylor)*

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L O N D O N,  
Printed for Thomas Simmons at the Bull and Mouth  
near Aldersgate, 1659.



**F**IRST we judge a Parliament the best expedient for the preservation of these Nations.

*Ans.* The best expedient for the preserving of the Nation, is for all people in the Nations to turn to God, that with his light you may be led to repentance and newness of life, that that may be done away in every heart, for which the wrath of God comes upon Nations and People, and whilest people are out from the Light of Christ in their own hearts, such are looking to the Hills and Mountains for safety and peace; some for Kings, and some for Parliaments, while wrath and lust increases in your own hearts, and it is that within you will destroy you, while your eyes are abroad for safety.

2. And withal we desire all due care be taken, that the Parliament be such as may preserve the interest of Christ and his people in these Nations.

*Ans.* The chief interest of Christ in these Nations and elsewhere upon earth, is his spiritual dominion in the consciences of people. And that there he be confessed to be absolute King and Law-giver, to whom alone every heart is to bow, and every Tongue confesse, and that the Wills and Laws of men usurp not authority therein, but that he by his spirit exercise the conscience in all things to God and men, and this is his interest which he is now demanding as his birth-right in his people, both from Kings, Parliaments and such as was called *Protectors*, and who ever Rules amongst men, which being denied him, his wrath hath been kindled in their Kingdom; and it greatly concerns all that come into authority, as they look to stand before him, that this his Interest be preserved, and this interest of his people also, which is to have free liberty to obey him in their conscience in all his spiritual motions, though never so much contrary to flesh and blood, and if the Parliament be such, it must not be made up of old persecutors nor new, but be men of feeling, fearing God and tender in conscience, and above all they must take heed of lending an ear to the wicked Council of such Teachers as serve not the Lord Jesus Christ but their own bellies, which have been the cause of all the blood and persecution that hath been shed in this our generation, who never cease to provoke the Magistrates to establish mischief by a law, chiefly against this interest of Christ and his people, of which number you appear to be in your following desires.

3. As to Magistrates power in matters of Faith and Worship, we have



have declared our judgements in our late confession, and we heartily prize our Christian liberty, yet we professe our utter dislike and abhorrence of an universal tolleration, as being contrary to the mind of God in his word.

Q. What your judgement in your late confession was I know not, but you might do well to shew your judgement in plainnes, what this universal Tolleration is wch you dislike & abhor; whether it be that you abhor that any should be tollerated, but your own Sect, or such as are to near you to testify against your errors, if this be it (as like it is) then it is too selfish to be sound judgement or safe counsel to be followed, being against the rule of Christ, *do to all men as you would be done unto.* or would you have tolleration to none but such as are in the true power of Spirit and true form of sound words written in Scripture? this were to wipe out your selves, and bring in those against whom you professe your enmity (in your last particular) to wit the *Quakers*, who at this day have both power of Spirit and Letter against you, as to both your call, your whole form of Worship, and the manner of your hire, being such as no true Ministers of Christ ever practised, wherein the *Quakers* and you differ, or do you onely intend against tolleration of open profaneness, which none that loves Christ or his interest will plead for, in this I am one with you, but it by Universal Tolleration you intend that the Magistrate should limit the Spirit of Christ in any of his Creatures, because his way is not your way, but against false wayes and false worships as he moves them to bear his testimony, as in former times he hath done in the true Prophets and Ministers against the false, then is your Spirit seen to be the same that theirs was, who ever sought to stop the Mouth of Truth, lest their deccie should be laid open, and that is that which ever was against the interest of Christ, and the mind of God in his word, and it will not be an easie thing for men to limit the Holy Spirit in its movings, or to measure a way to him whose way you know not, flesh and blood must be silent, which would fill a cup to another, which you would not drink your selves, and the Spirit must speak ere you can know either mind or word that is in God.

4. We judge that the taking away Tithes for the maintenance of Ministers until as full a maintenance equally secured and as Legally settled, tend much to the destruction of the Ministry and Preaching of the Gospel in these Nations.

Ans. This is your judgement, and you may be believed herein, being now upon the mark you aim at, and the price of your calling



and Preaching in these Nations, and you do but here declare in words, what all the seeing people in these Nations did foreknow was in your hearts, but the word Gospel you cannot bring in with this carnal stuff, that's taken from you, and must no longer cover you; what, will the Gospel be destroyed for lack of Tithes, or a maintenance secured from a forcible Law? blush for shame, it was never known that forced hire or agreement before-hand, had ever the least place in the free Gospel Ministry; This cannot stand with a spiritual call nor free gift, nay it exceeds the Legal priesthood and false Prophets, and goes beyond *Balaam* in error; what either Tithes or as full as Tithes so secured, and by the same law; must Papists laws up still, or els the Gospel falls? This is none of Christs Gospel that thus depends, nor is this the hire of his Servants, whose reward it is to make the Gospel without charge, was it ever known that any of his seed came to the earthly powers to beg their bread, or to take it by force; doth he thus maintain his family? doth not such a servant shame the Masters house? yea Friends, all who knows the power of his free Grace, and the riches of the everlasting Gospel denies your Gospel that wil not fill your bellies, but must be kept from distraction with perishing food, by a forcing carnal Law, that is not the Gospel which is the power of God, nor was the Ministers of the everlasting Gospel so maintained; search the Scriptures and be ashamed, and stop your mouth from ever pretending your selves to be Ministers of the Spirit or of the Letter, who are gone out from both, and neither will own your words and practise herein, nor indeed no part of your worship as it now stands (as will be easily made apparent by plain Scripture upon a fair occasion) but are gone after times and rewards, as your Fathers have done for many ages, who to the letter are not yet come, and yet would be maintained by a law contrary to Scripture or Saints practice.

And therefore the Parliament, if they be such as would preserve Christs Interest (as you say) they must not force the Lambs of Christ to maintain Wolves in Sheeps Cloathing, who are now known by their Fruits, which is Christs Rule and Command to know them by; and this is against his Interest and the interest of his People, to be thus forced against Scripture and a pure Conscience; for the Scripture tells of a Ministry which minded earthly things, whose God was their belly, who were Murmurers and Complainers, runing greedily after the way of *Cain* and Error of *Balaam*;



**Balaam ; ( Mark ) Cain and Balaam** are put together, and these are against Christs Interest and his People ; and if they who had the form of godlinesse without the Power, were to be turned away from, then by what law must those who are out of both be maintained as Christs Ministers under pretence of the Gospel destruction ? I know that without forced Maintenance, and fulnesse of it, and good Security, the National Ministry would fall, which hangs thereon, it being their function as they call it : And so if any see their Work worth it, let such hire them, and setting them on Work upon that account, its fit they should Pay them that they labour for ; but that such as have received the Ministration of the free Spirit of Life which is in Christ Jesus, should be forced against his law in their Consciences to maintain such as are out of the Doctrine of Christ, and can do no work for them but against them, Or that at all this is to secure Christs Interest, Or that the destruction of the Gospel of Truth depends thereon, that is utterly denied as a false judgement, and absolutely against the Kingdom of Jesus in his Temples, his law in their hearts, and his divine Power and Spirit by which he upholds all things pertaining to life and godlinesse, and this were the only way for the next Parliament or Power to run themselves against that Rock against which so many before their eyes hath been broken, and few there be in this Nation, except such as have hardened their own hearts and blinded the eye of a pure mind, but they have seen it; wherefore take heed you Rulers, ( if it be not too late ) how you meddle with Christs Kingdom, but kisse the Son and yield him his Kingdom in tender Consciences, touch not the apple of the eye which sees that to be sin and evil which yet you do not, of which you have often been warned ; but if you will make Lawes let the Scriptures be your Rule without, and a pure Conscience enlightened with the Spirit of Christ within, that so you may become tender hearted in the fear of God, that the edge of your Sword may be turned against open wickednesse, being touched with a true sense of what grieves the Spirit of Christ in your selves, being joyned to the Lord in one Spirit and Life, and this will be your wisdom, the interest of Christ and his People, and from thence you will receive better Counsel and truer judgement then that which would stir you up to persecute and force tender Consciences against their faith and knowledge received of the Lord Jesus in matters of his Worship, for serving, men of corrupt minds,



having hearts exercised with covetous Practises, who cannot cease from sin, and stirring up Nations to devour one another to accomplish their own ends; And had not the Powers of this Nation laid a Confederacy to such Teachers, and taken off their Counsel again which once God had discovered to be against them, and set them free from, then had they been established in Peace in their right Authority, and Christ in his; and far from Oppression had they been, had they abode in Gods Teachings, their hearts had been kept tender, and that eye open which would have given them a sight towards the helpless who have been wasted through the Oppressor, from whom they should have been set free, whose blood now lyes upon the Nations, for which is now enquiry making.

5. *It is our desire that countenance be not given unto, nor trust reposed in the hand of Quakers, being persons of such Principles that are destructive to the Gospel, and inconsistent with Peace and Civil Society.*

*Ans.* As for your desire that we should not have the Countenance of men, we say the Light of Gods Countenance is much better, and we cannot look for both while men take your Counsel; and our trust is in God, in whose hand we are and not in our own, and from men we may not seek repose, better it is (for the present) to Suffer with Christ then to reign in your kingdom, or be honored with your Glory; so in Patience stands our Peace with God, even whilst our Names are cast out as evil with men; But for your Accusation of our Persons and Principles to be Destructive to the Gospel and Civil Society, take that back again to yourselves; our Persons we boast not in, but our Principles are Truth grounded upon the Light of Jesus and leadings of his holy Spirit, and whatever is contrary we condemn, and this we certainly know will never be destructive to Christs Gospel, onely your Gospel it will destroy whose foundation stands not upon the power of the Spirit of Jesus, but upon Tythes or some settled Maintenance carnal, as full, as secure, by a carnal law, else it is lyable to destruction as your selves confesse; And this know, that your Gospel that must needs be destroyed if Tythes fall, is not that Gospel which the Apostles preached, for that Gospel begun most of all to flourish when Tythes went down, the Priesthood that received them, and the law that gave them, which you may read of in the Apostles Epistle to the *Hebrews*, (which law never took tythes by force as the Papists law did) And now you have often said, That whosoever preaches another Gospel let him be accursed; So take heed that your own words



words condemne you not, and your own Weapon pierce not your own bowels; for the Lord hath heard your words; and this we know, That the Gospel of Christ which the Apostles preached was upheld by the Power of an endlesse life, by which they was also made able Ministers and did not fall when Tythes fell, but then so much the more flourished, into such bounty, that the publishers thereof who had nothing did in it enjoy all things, which Gospel both your words and your actions declare daily you live not on, but like men who have lost the Counsel of God you are both contrary to Law and Gospel; was not this the Counsel of God in the time of the Law when the Priests had only Tythes to live on, that then they should have no Magistrate to force them, but freely they was to bring their Offerings that so he might engage the Priest to himself who was his portion, and then they never wanted while they kept the word and their lips preserved knowledge in the people, but when the Priests forgot God, then like people, and then they justly wanted as God had said; and would you now have the Magistrate to make a Law to take peoples goods and give to such as do not first beget people to God? is this to live on the Gospel, or to eat of your own fruits as Christs Ministers do and ever did? thus may the Magistrate do for a while, and oppress the innocent against the Lord, to feed the fat and idle, but the account is at hand in which it will be said, *Did I require it at your hands? am not I of power to maintain my own Servants who have the hearts of all in my hands? Or what Lawes will you make for me who never made use of any in this case but the Law of Love to be fulfilled in a free Spirit, for in the Household of Christ is no strife about Carnal things;* And that Principle is destructive to the Gospel of Peace which admits of strife about their bellies, or framing mischief against another by a Law to fill themselves. And whereas you say our Principles are inconsistent with Peace and civil Society, to you it is said, Whom have we made War with (after the manner of men) though after Christ and his Servants we War against Spiritual wickednesse daily, both in Teachers and People, not to destroy their bodies and goods as we have been destroyed daily, and are appointed to death upon all hands, yet we have Peace with God in this, That our hearts are with him for Mercy and Salvation to such as yet seek our destruction and hate us without Cause, except testifying against sin and false worships be Cause; And our Society is in that which is truly Civil, and civil we are when we are amongst our  
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own, and towards the Creation of God; and if at any time wild Beasts we be amongst, and such as are in the wanton and uncivil Nature, we have little Society with them further then to reclaim them or to testify against them as we are moved of the Lord; and if this you call uncivil, or because we cannot observe your customs of Pride, and fashions of Vanity, then we account it better for us to endure your Reviling and Reproach, then the eternal judgment of the Lord who hath called us out of these things.

And now you pretended Teachers, you are found out of Christs Doctrine, and you have not yet received his teaching, who saith, *Take no thought for to morrow what you shall eat, or for Cloathing what to put on, nor are you Taught of him who saith, Seek first the kingdom of God and the righteousness thereof, and all these things shall be added unto you*: Now out of this faith you are found, and so out of the faith of Christ, and untaught you are of this Teacher, and how should you teach others; and your foundation is not the foundation of God, who say first Tithes or something as full made sure, and then you will build and your Gospel will stand, or else it will be destroyed; so your foundation is sandy and dirty, and not the foundation of God which stands sure, on which the Prophets and Apostles was built, who never took Tithes or set maintenance to bottome on, but said the Priesthood was changed, and of necessity there must be also a change of the Law. So these called not for a Law from man, nor made flesh their arm, nor carnal things their support as you do, so of this error you must repent, and come to their spirit to be taught, which depends upon God alone, and not on the World, else cease calling your selves Independant, or saying you are sent out by Christ Jesus who hang upon the earthly power for food and safety.

THE END.





A B R I E F  
**DISCOVERY**  
 O F T H E  
**Dangerous Principles**

O F  
*John Horne* (a Priest in *Lin*) and *Thomas Moore junior*, both Teachers of the people called *Moore-ians* or *Manifestarians*, (and called by some *Free-willers* or *Independants*.)

In Answer to their Book Called *A brief Discovery of the People called Quakers, and a Warning to all people to beware of them and of their dangerous principles, &c.* Which Book is a false Narrative of two Disputes, the one which they had with *John Whitehead* at *Gedney* in *Lincoln-shire*, and the other with *Geo. Whitehead* and *Geo. Fox the younger*, at *Lin* in *Norfolke*, both in the seventh Moneth, 1659.

Also Priest *Horns* Testimony against his brethren the Priests.

This is to go amongst the Professors in *England* in Discovery of the Truth; For in this Answer the Truth is cleared, and *John Horne* and *Tho. Moores* Ignorance discovered concerning Perfection, and the Resurrection, and the Body and Blood of Christ, and his Light, and other things of concernment, and their abusing the Truth (which is set over them and their deceits) made manifest.

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By the Truth which is in { *George Whitehead.*  
   *John Whitehead.*  
   *George Fox the younger.*

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*Jer 10. 21.* For the Pastors become brutish and have not sought the Lord, therefore they shall not prosper, and their flocks shall be scattered.

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# TO THE READER.



*That all People who reads this Treatise may see the confusion and Ignorance of John Horne and Thomas Moore, who long have been owned as eminent Teachers by many that are deceived by them, it is seen fit that they seriously here take a view of some of the Principles affirmed by the said John Horne and Thomas Moore at the dispute that we had with them (as ordered of the Lord,) at Lin in Norfolke, the fifteenth day of the seventh Month, 1659. for their booke which is hereafter confuted, hath some relation to their Principles, which are laid down as followeth.*

*Thomas Moore affirmed, That sin is a natural Heritage in the believers while they are here.*

*That their nature is restored in Christ, (speaking of their own nature) and that their nature is a filthy nature, and Christ took upon him their nature.*

*John Horne, That they that had no guile in them had sin in them; That every sin is not guile.*

*T. M. That the blood of Christ shed is not in his Person in heaven, but the virtue of it.*

*T. M. That the blood of Christ shed is the foundation of their faith, (but where it is they answered not, nor could they tell.)*



*To the Reader.*

*T. M.* That the Life of Christ is not in the bloud of Christ, (*so from this then the foundation of their faith hath not the Life of Christ in it.*)

*T. M.* That the Light with which Christ lighteth every man is both natural and spiritual.

*T. M.* That the Person of Christ (*viz.* of flesh and bone) is a quickening spirit and dwells in the believers by faith; *and to prove it, he said That the Corinthians dwelt in the heart of Paul.*

*J. H.* To that of *1 Cor. 15. 45.* The last Adam was made a quickening spirit, John Horne said That he was distinct from the Eternal Spirit.

*T. M.* To prove sin a natural heritage in believers so long as they are here, he brought that of *Rom. 7. 17.*

*These Doctrines (with many such like) were taken notice of by many as they were asserted by the said John Horne and Thomas Moore, and contradicted by the Truth at the Dispute aforesaid, wherein it is so easie to see their darknesse and confusion, that we need say little about them at present, but proceed to Answer their Booke which in effect hath the very same Doctrines in it, with many such like; so that we desire that our following Answer may be seriously read without prejudice or envy against us, and let the Light of Christ judge between us and our Accusers; whereby the Readers hereof may see the errors and confusions of these men aforesaid confuted by the Truth, and us who love it cleared from their slanders and revilings.*

**A N D**



**A**nd now, *John Horne* and *Thomas Moore*, you have charged us called *Quakers*, with being guilty of great errors.  
 1. In that you say we plead for, and maintain a perfection of sinlesse in our selves in this life; and to prove this a great Error, you say that the Apostles never said of themselves, or any other man or woman besides Christ Jesus, that they had no sin in in them.

*Ans.* Here you are found in the great Error your selves, who deny the perfection of sinlesse in the believers in this life; the Apostle said, he that believeth hath the witnesse in himself, *1 John 5. 10.* which witnesse is perfect and sinlesse, so not without the perfection of sinlesse, and he that believeth, hath obtained witnesse that he is righteous, and having this perfect witnesse in himself, he is not without the perfection and purity of it in himself, for the witnesse of God cannot be divided from the nature of it, and *John* said (speaking of Christ) as he is, so are we in this world, *1 John 4. 17.* so you have manifestly wronged both us and the Apostles, and we do not say that there is any perfection in ourselves without Christ who is our righteousness, and we the righteousness of God in him.

Again to prove our maintaining perfection in this life an Error, you say Christ was manifested to take away sin, and in him is no sin. *1 John 3.* but never is it said so of any other, and that it is nowhere said by any one of the Saints of themselves, or of any of their Brethren, that they had no sin in them, or were not sinners.

*Ans.* Here you would accuse the Saints or Brethren with having sin in them, and with being sinners while in this life; But mark how fairly you have contradicted your own doctrine, you tell us, It is said indeed, that he that abideth in him sinneth not, and he that is born of God, doth not commit or work sin, because the seed of God abides in him; neither can he sin, that is, commit, work, or yield up to sin, because he is born of God, you say: So you may here see what *J. Horn*, and *T. Moore* have confessed, that he that abideth in Christ sinneth not, and that he that is born of God cannot sin, nor yield up to sin, because his seed remains in him; whereas before they have counted our maintaining a perfection of sinlesse



lessness in this life a great errour, and would accuse the Saints and Brethren with being sinners; so any that are not wholly blind may see their confusion, and how they have broken themselves upon the stone which they have been making warre against; for if Christ be made manifest to take away sin, then they in whom he is made manifest are not to have sin remaining in them so long as they are in this life; and if he that is born of God cannot sin, nor yield up to sin; then he is not a sinner, but clear and perfect from sin, And whosoever sinneth hath neither seen Christ nor known him. Now they that affirm that the Saints or they that be born of God are sinners, they might as well say that the Saints have neither seen Christ nor known him; And where it is said, he that is born of God cannot sin, *John Horn* and *Thomas Moore* have given their meaning to it, which is, *it's no more then a man acted and led of God cannot therein sin* they say; which is no more then to say, that a man that is acted of God cannot sin in being acted of God, or he that doth righteousness doth not sin in so doing; so that still they reserve an accusation against him that is born of God for being a sinner; whereas *John* saith, be not deceived, he that doth righteousness is righteous even as Christ is righteous in whom is no sin, *1 John* 3. 7, 8. And now further see how they have accused the Apostle *Paul*.

*J. Horn* and *T. Moore*s words are these; Yea in *1 Tim.* 1. 16. he saith he was then, when an Apostle, the chief of sinners.

*Ans.* So here they have accused *Paul* to be the chief of sinners when an Apostle, when as the same Apostle saith in that *1 Tim.* 1. 12. That Christ counted him faithful, putting him into the Ministry; but these accusing *Paul* then to be the chief of sinners, when an Apostle, they might as well say, that he that is faithful to Christ is the chief of sinners, when as it is said that Christ came to save sinners, of whom I am chief, and saith, he had obtained mercy; now it doth not follow that *Paul* was then one of the chief or greatest sinners when faithful, but he was one of the chief of sinners that were saved by Christ, who saveth his people from their sins, and doth not suffer them to remain the greatest sinners when they are saved from sin, as they here have accused *Paul*. And as for these Scriptures you bring, *1 John* 1. 8, 9, 10. and *James* 3. 1, 2. these prove not what you would



would have them, that the Saints were not perfectly freed from sin in this life; they did not preach up sin, and imperfection to remain in them while in this life as you do; for both James and John exhorteth them otherwise; for said James, let patience have her perfect work, that you may be perfect and entire, wanting nothing, James 1. 4. and John said, If we walk in the light as he is in the light, we have fellowship one with another, and the Blood of Christ cleanseth us from all sin, 1 John 1. 7. and chap. 2. 1. My little children, these things write I unto you that ye sin not, and if any man sin, we have an Advocate with the Father. So he did not include them all, as to remain sinners, for they were all sinners while they were not cleansed by the blood of Christ. Now we ask these men aforesaid, seeing Paul was counted faithful, and James a servant of Jesus Christ, and John the beloved of Christ, what one sin or sins can they lay to their charge, or to any of them which they were not freed from before their decease? let them prove some sin which was not destroyed in any of these before their decease, (and who can lay any thing to the charge of Gods elect?) let them speak out and answer directly, or for ever be silent from pleading for sin and accusing the righteous as they have done. John did not say, if we say we are not all sinners, we deceive our selves, but if we say we have no sin, and if we say we have not sinned, which if the little children whom John wrote unto that they might not sin, had sin, then John might say we have sin, for he numbred himself with them as friends, or those whose sins were forgiven, and yet the young men and Fathers he wrote to had overcome the wicked one, and had the word of God abiding in them, 1 John 2. and as for that of Prov. 20. 9. who can say I have made my heart clean? this is not against us, for we do not say that we our selves have made our hearts clean, it being Christs work to cleanse, and for ever to have perfected them that are sanctified, Heb. 10. 14. and Solomon saith, the just man walketh in his Integrity, and the righteousness of the perfect shall direct his way, Prov. 11. 5. and 20. 7. And as for that of Eccles. 7. he saith, all things have I seen in the dayes of my vanity; there is a just man that perisheth in his righteousness, and a wicked man that longeth his life in wickedness, but he that feareth the Lord shall come out of them all, for there is not a just man upon



on earth: Mark (for there) among them that were in the changeable state, not among them that are borne of God, for they cannot sin, because the Seed of God abides in them, and they in it, neither can the wicked one touch them, 1 John 5. 18.

J. Horn and T. Moore say, *There is no man that sinneth not; It is true indeed that Christ said of Nathaniel, that he was an Israelite in whom was no guile, John 1. 47.*

*Ans.* Here you may see how they are confounded, in what they themselves bring, there was some in whom was no guile, contrary to what they affirmed before against perfection; and as for that 1 King. 8. 46. it is said, if they sin against thee, for there is no man that sinneth not; Mark the words (for there) again, among them that sinned against God, and this was in the time of the old Covenant. Solomon spoke these words, which Covenant they brake; but now the Lord makes a new Covenant with his people, when he takes away their sins, not according to the old Covenant which the Israelites brake, Heb. 8. and Solomon also said, let your heart be perfect with the Lord your God, and walk in his Statutes, and to keep his Commandements, as at this day, 1 King 8. 61.

J. Horn saith, *It is not said that there was no sin in Nathaniel, and though I pleaded that all sin is guile, yet the contrary was testified from 1 Pet. 2. 1, 2. where hypocrisie, and envie, and malice, and evill speakings are distinguished from Guile, Guile being a deceitful hiding a mans sin or deceit.*

*Ans.* Here John Horne would accuse Nathaniel to have sin in him, when as Christ said there was no Guile in him, John 1. 47. and so here he hath affirmed as much as that all sin is not Guile, and so would distinguish hypocrisie and envie from being guile, and yet confesseth Guile to be a deceitful hiding a mans sin or deceit; now let any that have understanding see these mens ignorance; what is not hypocrisie a deceitful hiding a mans sin? and is not every sin deceit, and deceit Guile? see their confusion; and this being John Hornes reason to prove all sinne not Guile, because it is said in 1 Pet. 2. 1, 2. laying aside all malice, and all guile (mark all guile) and hypocrisie, the word (and) being his distinction, he might as well say that envie is not malice, because there is (and) between them, but in that thing many saw his folly at the dispute, in his affirming that all  
sin



sin is not guile, when as all guile doth only include one sin as he would have it; but all sin, and any one sin makes a man guilty, and so he hath guile in him, so that he that had no guile in him, had no sin in him, and also *John Horne* hath turned *George Whiteheads* words about this thing, in saying that he said Guile is a transgression of the Law, therefore guile is all sin, which is falsely framed, for the words were to this effect, every transgression of the Law is guile or sin, and all guile includes all transgression of the Law, therefore every sin is guile, and what sin can they prove had *Nathaniel* in him when he had no guile in him? they must either prove some sin that was then in him, or else see themselves confuted.

*J. Horne* and *T. Moore* in the 3. and 4. pages of their Book, say: *That in the Declaration by Edward Burrough page 4. that we believe the Saints upon earth may be perfectly freed from the body of sin and death, herein we are concluded to be Preachers of Lyes and Errors (this they charge the Quakers with) and yet they say, We are compleat in Christ, and by the Grace of Christ received, shall be and may be here made perfect hearted with Christ, but that some are sinlesse here, neither Christ, nor any Apostle or Prophet ever preached of any, therefore the Quakers are deceivers.*

*Ans.* Here they might as well have accused the true Prophets and Apostles with being Preachers of Lyes, and deceivers, for they witnessed to the same the Quakers witness to, as said the Prophet, blessed are the undefiled in the way (mark undefiled in the way) they also do no iniquity, *Psal. 119. 1, 2, 3.* and saith the Lord, ye shall be clean from all your filthinesse, *Ezek. 36. 25.* and Christ exhorted his to be perfect, as their heavenly Father is perfect, *Matt. 5. 48.* and every one that is perfect shall be as his Lord, and the same Apostle who said, ye are compleat in Christ, said in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, *Col. 2. 10, 11.*

Now the same spirit in *J. Horne* and *T. Moore*, that hath accused the Quakers with being deceivers, for bearing witness to these Truths, would have accused the true Prophets, Christ and his Apostles for being deceivers; but their confusion and railing against the Innocent is here made manifest, who notwithstanding have confessed a compleatnesse and perfect heartednesse



with Christ here, and so in pleading for sin in this life, are fighting against their own words, for they who are compleat in Christ, are perfectly freed from sin, being compleat in Christ in whom there is no sin; and know this, that sinners are out of the compleatnesse which the Saints have in Christ, and the heart that hath sin dwelling in it is not perfect; much more might be said to this.

John Horne and Thomas Moore p. 3. to prove, that they who have believed in Christ, comes not to prove the first Adams state before the fall; say, that Adam before his fall had neither sin in him, nor death upon, but surely the Quakers must die as well as other men, Adam also before his fall was under a Covenant of works, doe this and live, and might possibly sin and dye, but not so the believers.

*Ans<sup>r</sup>.* Mark their heap of confusion here, they own that the Believers in Christ are come to a further state of Covenant then Adam was in before the fall, who then had no sin in him, and yet have accused the Believers with having the body of sin, or not being perfect while they are here; and Adam might possibly sin and dye, but not so the Believers they say; And as for the Quakers dying, because of which they would accuse them with being sinners, here their darknesse appears, for Believers dying the natural death, doth not prove them sinners while they are here, for through death they gain more of the Peace and Glory of God which they partake of in their life time, and what doth John Horne believe that Adam might not have dyed the natural death if he had not sinned? for Christ dyed who had no sin, that he might destroy the death which came by sin, and him that hath the power of it, and they who dye in the Lord are blessed, and to dye is gain unto them, *Phil. 1. 21.* so that righteous mens dying was not charged upon them as a reward for their sin, but witnessed to be gain unto them, before whose decease their sins are done away, and he that believeth hath everlasting life, yet the wages of sin is death to them who are not freed from it by the gift of God which is life; and God said to Adam in the day thou eatest thereof thou shalt surely dye; but Adam lost not his natural life in the day he eat of the tree of knowledge, for after that he lived in the body; and as for the Covenant that Adam was under before the fall, it was a Covenant of life; for he was in the image of God, and a living soule, having the breath of



of life in him, and had dominion in it while he stood in his habitation, and this state have the true Believers proved and witnessed that life, and nature, & image that was in man before the fall, though they become further in the second *Adam*, who is greater then the first *Adam*; and as for *Adam* before the fall, being under a Covenant of works *do this and live* (as if he had not lived when he was in innocency, till he did something to merit life) you have here spoken ignorantly, for that Covenant of works was established by the Law after the fall, and the Law entered because of transgression till the Seed came, which Seed destroys sin and redeems the Creature out of the fall, and out of the death which came by sin.

P. 4. And in their second charge against us called Quakers, J. Horne and T. Moor have accused us to be reprobrates concerning faith, as touching the person of Christ; for they say, we did not, nor could be brought to acknowledge that Christ is glorified in the heavens, without all men, the heavens above the clouds, and distinct from the visible earth in the same body which suffered, was crucified, dead and buried, &c. And this have they questioned several times altering their own words, and then in page 5. asking whether Christ hath any body of flesh and bones, distinct from all other bodies and spirits of men, to which they say, we would by no means be drawn to give a direct answer. But then mark how they have again contradicted themselves; they say, that we said the same body that suffered was glorified at Gods right hand in heaven; yet still (they say) we meant but his Church either by his body or by the heavens, and then they charge it upon us as a fundamental error.

Ans<sup>r</sup>. Now they that discern the body of Christ, may see how these wise men of *Babylon* have confounded and stifled themselves in their own confusion, one while saying that we would not be drawn to answer their question, another while confessing that we said the same body that suffered, was glorified at Gods right hand in heaven, and now when they can get nought against our words, they charge us ignorantly with what we meant, and here it appears they hold that Christ hath two bodies, in telling of a mystical body, and not receiving that as an answer that his body is the Church, the fulness of him that filleth all in all, so that from their words they would have Christ to have a body besides (or distinct from) the fulness of God, when as the Scripture doth not say that



Christ hath two bodies, nor that his body is a body of flesh and bones without the blood in it in the Heavens, as *John Horne* and *Thomas Moore* have told us, for its not proper to say that a body of flesh and bones is in the Heavens, as if it were in many places at once, for Heavens are more then one, and the body is one and hath many members, 1 Cor. 12. 12. and this body is not carnal but spiritual, which they who were carnal as these men are, could not discern, though the outward bodies of believers they might discern, and yet this body of Christ is discerned by the believers who are led by the Spirit of God, and its in the heavens above the clouds, which they who are gazing abroad and looking carnally to see Christ they discern not the Lords body, for they see not thorow the Clouds into the Heavens, so Christ is taken out of their sight; But *Stephen* who was full of the Holy Ghost saw the heavens opened, and the Son of man on the right hand of his Father, and *John* in the spirit saw into heaven, and a door opened in heaven; and Christs body is not distinct from the spirits of all men, as it is distinct from carnal bodies, as you imagine by your Question; for the just men who are come unto mount *Zion* where the Lamb Reigneth in his glory, I say their spirits rejoyce in him, and the true Church in Christ which discerneth his body in his fulness, is but one compleat body in the fulness of God which filleth all in all (both in Heaven and Earth) though you imagine two bodies of Christ. And this know, that what the Scriptures do declare of Christ and his body we own; and the same that descended into the lower parts of the Earth is he that Ascended far above all Heavens that he might fill all things; the same Christ that suffered in the body at Jerusalem who appeared in divers forms after his Resurrection, and in the transfiguration before, the same rose again, and was taken in his Ascending out of the sight of them that gazed after him, and is glorified in the same glory which he had with the Father before the world was, *John* 17. and as he who is the Word became flesh, so when the dayes of his flesh were finished he was translated into his own glory which he had with his Father from Eternity, and so the second *Adam* is a quickening spirit and his body is spiritual, not discerned by you whose minds are out from his spirit, neither can his glory by which he was transfigured and is glorified, be seen, but by them who pass.



pass thorow death, and follow him into the mount. And now you who so much contend about the body of Christ, we ask you this Question; whether do you believe that the body of Christ which the Saints upon earth do discern, and which the world cannot discern, is a body of flesh and bones in the Heavens yea or nay? seeing you own the believers or the Church to be a body of Christ, and plead for another body of Christ distinct from them.

*John Horn and Thomas Moore, p. 5. Say that believers are members of his body (namely his mystical body) of his flesh and of his bones, not flesh of his flesh and bone of his bone.*

*Ans.* This is grosse confusion to say that believers are members of Christs flesh and bones, and then to say they are not flesh of his flesh, and bone of his bone, as if Christ had two bodies of flesh and bones, one of which the Saints are not members, when the Apostle saith as much as they were flesh of his flesh, and bone of his bone, in his saying no man ever hated his own flesh but nourisheth it, and cherisheth it even as the Lord the Church, for we are members of his body, of his flesh & of his bones, *Eph. 5. 30. J. Horn, & Tho. Moore bring 1 Thes. 4. 15. 16. and Phil. 3. 20. 21. where it is said Christ shall descend from Heaven; not from but to his Church (say they) yea this of the Quakers denying that body glorified doth at once turn up by the roots all the faith of Christs appearing in the presence of God to mediate for us.*

*Ans.* Was there ever the like confusion and falshood uttered, as these men do appear in? a little before they say of the Quakers, that they said the same body that suffered was glorified at Gods right hand in Heaven; and now charge us with denying that body glorified, it were well they would be ashamed of their lies and confusion; and as for that, *1 Thes. 4. 15.* Concerning the coming of the Lord from Heaven, which these men aforesaid would blindly put afar of; as to a coming of Christ with flesh and bones, the Apostle saith we which are alive & remain unto the coming of the Lord, shall not prevent them which are asleep; so that coming of Christ, the Saints who then were alive remained unto it: and in that of *Phil. 3. 20. 21.* there it is said our conversation is in Heaven from whence also we look for the Saviour the Lord Jesus Christ; so their conversation was in Heaven, and there they looked for the Saviour, they did not say their conversation was at a distance off above the Clouds,



from whence you look for a Christ like your selves (but that he hath no blood in his body as you imagine) whom we desire not the knowledge of, and that your Faith which is not grounded in Christs appearing in you, is to be turned up by the roots.

Again, *J. Horn* and *T. Moor* do accuse us to be *Reprobate concerning the Faith touching the Resurrection of the dead*, as chiefly they accuse us for affirming that the same body that dyes shall not be raised again, and that *George Fox* would not be brought to say, whether the spiritual body was ever dead, but answered in general equivocal terms.

*Answ.* They have changed *G. Foxes* words; for he said, That which is raised is a spiritual body, and that which is raised was dead; and we answered them plainly to these things according to the Scriptures, but like fools whom the Apostle reproveth, they would not be satisfied when we told them it is sown a natural body it is raised a spiritual body, and receives life and spirit by the Power of God; there is a natural body and there is a spiritual body, howbeit that was not first which is spiritual but that which is natural, and afterward that which is spiritual; so the Apostle distinguisheth between the natural body and the spiritual body, between the earthly bodies and the heavenly bodies, and the glories of each, and doth not say, that which dyes or is sown which is earthly shall rise, as we told these said accusers according to the Apostles comparison, thou fool, that which thou sowest is not quickened except it dye, and that which thou sowest thou sowest not that body that shall be, (mark, thou sowest not that body that shall be) but bear grain it may chance of wheat or of some other grain, *1 Cor. 15. 36, 37.* contrary to which they have affirmed, that the same body that dyes or is sown in the earth shall raise again, when the Apostle saith, thou sowest not that body that shall be, and his comparison is of the grain of wheat and the like, to which *Thomas Moor* answered, *That the same kernal of wheat rose up again in the blade*, when it is known that the same kernal doth not rise, but another body or ear of Corn grows forth in the nature of that which is sown, & yet we say that God giveth a body as it pleaseth him, & to every seed his own body, which seeds being known, & & the nature and kind of each seed discerned, the body of each may be discerned in the Resurrection by the light wch crosseth



mens carnal imaginations, by which they must never know the Mystery of the Resurrection of the bodies nor the seeds, wch the Lord knoweth how to reserve every one in its own center and habitation till the sounding of the last Trumpet at the last day, and there shall be a Resurrection both of the just and the unjust, and many that sleep in the dust of the earth shall rise, some shall come forth to the Resurrection of life, and others to the Resurrection of Condemnation, every one to be rewarded according to their works; and John said, *The Sea gave up the dead which were in it, and death and Hell delivered up the dead which were in them, & they were judged every man according to their works, & death and Hell were cast into the lake of fire, & whosoever was not found written in the Book of Life, Rev. 20.* And now this being an answer to their Question about the Resurrection, note, that when Thomas Moor was asked what was the seed of which the Apostle said God giveth it a body as it pleaseth him? *Tho. Moor* answered, that the seed was the body that dyes or is laid in the ground, which he pleaded for the rising of, to which it was Replied then, that every man must rise with two bodies, if that body that is terrestrial must rise and have another body given it, but herein his ignorance was seen; and again, he and *John Horn* have confuted themselves, for in their Post-script they say, *That the Apostle implying plainly, that the raised body in the Resurrection shall not be flesh and blood;* Then how is it that they have pleaded so much for the same earthly body that dies to rise again, which is a body of flesh and blood, when the raised body in the Resurrection is not a body of flesh and blood they say? these men are much shut up in Babylon, as their confusion manifests.

An accusation of *John Horn* and *Tho. Moor* against *John Whitehead* to prove him a Reprobate, p. 6. Is that *John* argued against the Redemption of the body to be waited for or expected after death, and said, *The Apostle had it before the death of the body;* and in p. 10. They tell of the nature or being of man, that in the Resurrection it is discharged of sin, and Law, and death.

*Answ.* So here they expect not the Redemption of the body nor their discharge from sin till after death, wherein they have discovered themselves to be Reprobates and not *John Whitehead*, and their expecting the Redemption of the body to be waited for.



for after death, is contrary to the Saints expectations, for they waited and groaned for the Redemption of the body from under corruption when they were upon earth, and the Creature it self was to be brought into the glorious liberty of the Sons of God, which state was witnessed by as many as were led by the Spirit of God who were sanctified throughout, in Body, in Soul and Spirit, and put not Redemption afar off till after death, as these men aforementioned have done.

Again, They have accused us for *Antichristians*, from a passage in *Edward Burroughs* Book, where it is said, That Christ is to be known after the Spirit as he was before the world was, and that is the knowledge of him which is to eternal Salvation. On the contrary they have affirmed in page 7. *That the knowledge of Christ after the Spirit as he was before the world was, is not the knowledge of him to eternal Salvation, but on the contrary (they say.)*

*Answ.* In this they have shewed themselves to be both abusers of the Truth and Antichristians; for to know Christ as he is the power of God, is to know him after the Spirit as he was before the world was, and this is the knowledge of him to Eternal Salvation, it is the Power of God that saveth, and we trust in the living God who is the Saviour of all men, specially of them that believe, *1 Tim. 4. 10.* Now as Christ is the living God, he was before the world was, and we are in him that is true, even in his Son Jesus Christ, this is the true God and eternal life, *1 John 5. 20.* And now I say, they that receive this knowledge of Christ, do not deny his knowledge in his flesh, but witness to the same eternal Power that was manifest in his flesh, and thorow his sufferings, which Power was before the world was, and hath the same glory that it had then, and is the same for ever.

And in page 7. it is said against the Quakers, *That they can and may in their canting language say, he is manifest in England, and is persecuted, and dyes, and rises as well as in Judea and Jerusalem, however they make nothing of his being born, suffering and dying in the flesh.*

*Answ.* Now when *J. Horn* and *T. Moor* can truly prove nothing against us called Quakers, they have invented these wicked lyes against us, which we utterly deny, and here charge them for forgers of lyes; *Job 13. 4.* for we never used any such



such canting language, as they call it, against Christ, but own his sufferings in *Judea* and *Jerusalem*, as he was a true offering and propitiation for the sins of the whole world, whose sufferings were effectual both for the pacifying of his Fathers wrath and for the reconciling of the whole world, as is witnessed by them who receive the Power of his life, which was manifest thorow death to them that truly believed thorow Christs sufferings; and in page 9. the said *J. Horn* and *T. Moor* have belyed *George Whitehead*, in saying that he alleadging 2 Cor. 5. 16. to prove that the Apostles did not know Christ as one that suffered in the flesh, or to be in the flesh; which is exceeding false, for that Scripture henceforth we know no man after the flesh, and though we had known Christ after the flesh, yet henceforth know we him so no more, it was brought against your knowledge which is but carnal, and stands in imaginations, who neither truly know Christ as he was in the flesh, nor after the Spirit, but contend against the knowing of him as he was before the world was, (and as you say you neglect Christ) and so against the knowledge of the glory of God, as a knowledge to Salvation; when as they neither knew Christ, nor any man after the flesh, but after the Spirit, they knew Christ and one another in that Spirit and Power in them which was before the world was, but this knowledge you are out of, who know but naturally.

In page 9, 10. *J. Horn* and *T. Moor* again affirm, that the nature of man as in Christ, is perfectly freed from sin and curse, and without spot of sin, and the same nature of man, even in believers, having sin in it as a naturall Heritage from the first Adam fallen.

*Ans.* See their gross error and confusion, which is as much as to affirm that as the nature of man is in the believers, it's separate from Christ, and so believers in Christ having sin in them originally from Adam as a natural heritage, so they would make believers have two heritages, a naturall, and a spirituall; an old delusion of the Priests; for the true believers are in Christ, and by his power do witness their nature purified, by that which brings out of Adams fallen state, to witness a better heritage then sin in their nature; for they that are in Christ, have escaped the corruptions of the world, and witness an incorruptible heritage in the divine nature, and this is known as there is an

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abiding



a bidding in Christ, the power of God.

And in page 10. they charge us with denying the humanity of Christ, and say we judge him only a spirit.

*Ans.* We never denied the man Christ, for his flesh is our food; & for our owning Christ to be a spirit, the Apostles owned him to be the same, the Lord is that spirit, and the last Adam was made a quickening spirit, 2 Cor. 3. 17. 1 Cor. 15. 45.

Again they have affirmed that Christ is personally in heaven, and yet by faith in the believing heart; and that he is not really and personally in believers, as in heaven, but by faith; and yet Moor before said, that Christs person of flesh and bone is a quickening spirit.

*Ans.* If Christ is not really in the believers, and if his being in them by faith is not real, then it is but imaginary, herein J. Horn and T. Moore, have manifested their faith to be no better then the Papists faith, as I told them, wherein I did not belye them as they accuse me, for the faith of the Elect doth really evidence to them Christ in them the mystery, and the power of God, and this faith is not divided from Christ the object or foundation of it.

And now concerning the blood of Christ shed, which T. Moore at the dispute owned to be the foundation of your faith, and yet affirmed that the body of Christ is in heaven, with flesh and bones, but not the blood in it, and so knew not where the blood is; Now they tell us in page 11. that his blood was shed or poured out for the Remission of our sins, and in the vertues of it is with the Father, and so in and with Christ.

*Ans.* Herein they have plainly confuted themselves; for they also confess that they could not assert where the material blood (as they call it) or blood of Christ shed is, and yet now say, that in the vertues of it is with the Father, and in and with Christ; so J. Horn and T. Moors hearers may now see how they have confuted their former Doctrine, who before would not own that the blood of Christ shed is in the body of Christ, yet now say it is with the Father, and in Christ in the vertues of it; and now to clear themselves from our telling them that they preached a foundation of Faith which they knew not where it is, and which according to their own confession before, they knew not whether it is in being or not.

They tell us, That the dying of Christ or his death is the foundation



tion of their faith, and yet this dying as to the act of it is not alwayes in being, nor is the blood simply the foundation of their faith.

*Ans<sup>r</sup>.* Here again they have preached that to be the foundation of their Faith which is not in being, when as the foundation of the true Faith is Christ, who is in being, and another foundation can no man lay, then that which is laid, which is Christ; and as for what he acted in sufferings, that was done that thorow his sufferings and works men might believe in him who worketh Faith in them, and know him to be the foundation of Faith who is in being, and not that which is not in being, as they imagine and have declared, and they now owning the blood of Christ shed not simply to be the foundation of their faith, then if they own it as part of the foundation of their Faith, then are they still at a loss, for they know not where it is; and so according to their own words they want part of the foundation of their faith, we blame them not, neither did we blame them for not asserting that the blood shed is in the body of Christ, but for calling it the foundation of their faith (whether they own it so simply or compoundedly) seeing they know not where the blood is, nor whether it is in being; and so we blamed them for their confusion, and establishing a blind and dead faith.

T. M. his instance for Christs being in Heaven with a body of flesh and bones without blood in it, was, that we do not read that there was any blood in Adams body in Paradise; for which he might as well have said, that then Adams body in Paradise had no life in it (and such a body they imagine Christs to be) when as the blood is the life, and all Nations are made of one blood, *Acts 17. 26*. Now we ask them if they believe that there was no blood left in Christs body when he was crucified? And when T. M. had pleaded for a body of flesh and bones in the Heavens, he did not own that Christs body there is a carnal body; see how flatly therein he contradicted his own words and the Priests doctrine, for Priest Higginson and others affirmed, that Christ is in Heaven with a carnal body; but his body is a Mystery which these men of *Babylon* can never know, who are thus in confusion; for Christs body is onely known with that by which God is seen and known, who is not the Author of their confusion but of peace.

And in page 12. T. M. and J. H. speak as that Job said, Behold, God is great, we know him not, and to prove it, bring *Job 36. 26*. which is a sad mistake against Job, for it was *Eliphaz* that spoke these words who was one of them that spoke against Job, *Job 31. 2* and *36. 1*. for Job knew God when they that came against him did not; but this their Accusation against Job is even like *John Hens* pleading for sin in a Letter to *Eliz. Underwood*, for



which he brought *Eliphaz* his words, (who was one of them that came against *Job*, and spoke not the thing of God that was right) where he said in *Job* 4. 13, and 15. 14, 15. Behold, he put no trust in his servants, and his Angels he charged with folly, which were none of *Jobs* words, but his against whom the wrath of God was kindled; *Job* 42. 7. and in like manner hath *John Horn* often belyed the servants of the Lord, both in his Book and false Letters which he sent abroad in the Countrey to several that were brought to see his deceit, and therefore are turned from him, and many more of his lyes in several of his Letters against us I could produce if occasioned to it.

In page 12. *J. Horn* and *T. Moor* say, *That it is rather a vertue to which we are advised not to be wise, or think or guess above what is written; but presently they begin to guess that which is not written, and so confound themselves in their saying, That there are indeed very probable arguments used to prove that that precious blood was reunited again with the body of Christ in the Resurrection.*

But how shall any that are ignorant believe them, or be instructed with their confusion? For again they have (to mend this their matter) confuted these they call very probable arguments, to prove that Christs blood was reunited again with the body of Christ, for in contradiction to this, in their Post-script they say, *But these being but probabilities at most, and on the other side the Scriptures speaking of Christs Resurrection, mentioning only that which was buried, without any mention of his blood reunited; So from hence we clearly see that J. Horn and some of his Company have had much reasoning about the blood of Christ, and are in themselves confounded about it, one while saying that there are very probable arguments to prove that it was reunited again with the body of Christ, another while not owning that it was reunited again, and with that they conclude; See what blind guides these men are, we might have received as good an answer from School-boys about the blood of Christ, as they might have guessed at it, as J. Horn and T. Moor hath done, and have told us, that it is either in the body of Christ, or not in it; But mark how again they have guessed about it, They say in page 12. Again that which was blood before may be in the changed state turned into pure life and spirit, the thing or substance remaining.*

*Ans.*



*Ans.* Here again they have guessed, and thought above that which is written, and how can blood be turned into spirits and the substance of it remaining? this is a meer dream and one of *John Hornes* divinations, and it contradicts *Moore's* words, for he said that the life of Christ is not in his blood; Again if the blood that Christ shed be turned into pure spirits and life, what is his body of flesh and bones turned into? or what reason is there that his blood should be altered more then his flesh and bones? but all this confusion and dirty stuff of *John Hornes* and *Thomas Moores* is seen thorow and made manifest with the true light, in which they that walk shall feel the blood of Christ, which cleanseth from all sin, and know that the spirit the water and blood, which bear record in the earth agree in one, and the blood is the life, which is in Christ, whose body is not a body without the blood in it, as these dreamers aforesaid imagines; and as the Prophet said, we witness, that by the blood of the Covenant the prisoners are sent out of the pit which can hold no water.

Again in *pag. 14.* We are falsely accused with denying what the Scripture asserts about the body of Christ, and the Resurrection of mens bodies, and about the knowledge of Christ.

*Ans.* Here we see plainly that this *John Horne*, and *Thomas Moore*, do love lying rather then to speak righteousness, for we own what the Scripture asserts about the body of Christ, and the Resurrection, but deny their imaginations; and here again I shall bring their own words to confute them, in *pag. 5.* they have confessed that we said (of Christs body) *that the same body that suffered was glorified at Gods right hand in Heaven*, which might have stopt their mouths from accusing us as they did; and as for our not asserting that the same earthly bodies of men shall rise again, they have in their post-script confessed, *that the raised body in the resurrection shall not be flesh and blood*; to which I say, then not that body which is toun or buried, for that is a body of flesh and blood; Again touching Christs appearance after his resurrection, when he shewed his Disciples his hands and his feet, we do not believe.



lieve that his body then had no blood in it, for he then did eat before them of the broiled fish and honey comb which they gave him, which is nourishment to both flesh and blood, *Luke 24. 41. 42.* and the blood is the life of that which hath need of such outward nourishment, yea the life of all flesh is the blood, *Gen. 9. 4. 5. Levit. 17. 14.* but as Christ is Ascended into his Fathers glory in Heaven, he is in a further state, for he hath not need now of such outward nourishment as broiled fish, or a honey comb, for he is in the same glory which he had with the Father before the world began; and as for the Saints also, their bodies in the resurrection shall as far exceed these our earthen bodies in glory, as the glory of the Sun, Moon and Stars do exceed the glory of Birds, Beasts, and Fishes, but the mystery of these things is for ever sealed as in Parables from such blind guides as these aforesaid, who have long abused the truth of Christ.

In p. 14. *John Horne* and *Moore* have affirmed, *The Scriptures to be the Medium of Faith*, from *John 17. 20.* where its said, neither pray I for these alone, but for them also which shall believe on me through their word, and *Acts 17. 11. 12.* of the *Bereans* searching the Scriptures, &c.

*Ans.* There is no such Scripture as saith, that the Scriptures are the *Medium* of Faith, for they through whose word many believed were not Ministers of the Letter, but of the spirit, and their Word was before the Letter, or writing was, and it came in Spirit and in Power, and this Word which they Preached was nigh people, even in their hearts, *Rom. 10.* And as for the *Bereans* they first received the Word with all readiness of minde, and then searched the Scriptures, whether these things were so; so it was the Word which brought them to believe and to search the Scriptures, and so we say the Scriptures are truly to be believed and fulfilled, but that which brings any truly to believe and fulfill them, is Christ the Word, the Author and finisher of faith, unto whom they would not come for life, who thought they had Eternal life in the Scriptures, *Joh. 5. 39 40.*

In pag. 15. *John Horne*, and *Thomas Moore* have accused *John White-*



*Whitehead with saying that the Apostles did not bring light to men, but onely pointed to what they had before.*

*Ans.* John Whitehead doth witness against them for perverting his words, as it hath been examined; the words are not so affirmed by him, but this we say, that the Apostles did not bring another light to people then that which had enlightned them before they Preacht to them, and though the light was more in the Apostles then in them they Preacht to, yet it was the same in nature in both, though known in several measures, and they who will not own the light in the least measure of it in them, they must not know the greater, nor the glory, which the light of Christ shining in the heart gives the knowledge of in them that receive it.

Again, Horne and Moore say, *Indeed this is a main piece of corrupt Doctrine (that we Preach) that all have the light of Christ in them, and that that is, whatsoever reproves any sin in men.*

*Ans.* Here they might as well have accused Christ and the Apostles for using corrupt Doctrine; for Christ saith, I am the light of the world, and John said of him, that was the true light which enlightneth every man that comes into the world, and that which may be known of God is manifest in them who are in unrighteousness, and like not to retain God in their knowledge, Rom. 1. and the grace of God which bringeth salvation hath appeared to all men, and this is the free gift of God, which if it were not given to all men, then wherefore shall the wicked be condemned? and what is it in them that must leave them without excuse, and who can you shew us that have not a light of Christ in them to reprove them when they have done evil? And you have again here wickedly wronged us, for we do not affirm that whatsoever reproves any sin is the light of Christ; but whatsoever makes manifest things that are reprov'd is light, and the light reproves every sin; But such as you that are in deceit and out of the light, do sometimes reprove sin when you live in it your selves, but the light of Christ in you will reprove you for it.

Again in p. 16. You John Horne and Thomas Moore say, *That this*



*this way of ours exposes men to follow their own spirits, which we represent as a candle in every man.*

*Ans.* This is false, for our way exposes men not to follow their own spirits, nor sparkes of their own kindling as you say, but to follow the light of Christ, which lighteth the spirit of a man, and makes it become the candle of the Lord, that it enlightens the inward parts. Another of your lies against us, is, where in *pag. 17.* you accuse *George Whitehead* with deriding at mens faith in the death and bloodshed of Christ beyond the Sea, for they who truly have faith and hope through Christs sufferings which reacheth within the veil, that is to say Christs flesh, that faith we own, as knowing the Word of it to be in the heart, that we have it not to fetch beyond the Sea, nor from above, nor from beneath, but its nigh in the heart and in the mouth. And to our question which was, whether the light that lighteth every man, be a natural light, or a spiritual light?

You *John Horne* and *T. Moore* answers (*pag. 17. 18.*) *That that light is Christ, and the light with which he lighteth men is both natural and spiritual.*

*Reply,* Here again you are taken in your own snare, for in your saying the light is both natural and spiritual (mark, it is not the lights are both natural and spiritual, but the light is so) here you could not prove one light that is both natural and spiritual, and contrary to the Scriptures have you spoken, for in Christ was life, and the life was the light of men, which is not natural but spiritual, therefore this your errour may lie upon you.

In *pag. 18.* You say, *That for so much as all men receive not Christ and his light, therefore all have not his light in them.*

*Ans.* This is a poor Argument; the Spirit of the Lord, and the grace of God hath appeared in many who have resisted it and not received it, and a measure of it is in such to condemn them, as the Kingdom of God was in the Scribes and Pharisees, and yet they received it not nor Christ, when they hated him; And to that of *Isai. 8. 20.* where it is said there is no light in them, *John Horne* saith the word in the



the Hebrew is sometimes used to signifie the morning (and we have read it, no morning in stead of no light) but then saith he, *Christ is called the morning Star, so that if there be no morning light in man, there is none of his light who is the morning light.*

*Ans.* Here his ignorance appears again, for the light of Christ shines in darkness in some before the morning, and that led some to the arising of the Day-star in their Hearts, and so the light of Christ, who is the morning light to some, appears as a Candle in the darkness to others, and is not the morning light to them, until they by it see the morning in them, and the light which hath shined in darkness arising out of darkness, so that the light of Christ is both the evening light and the morning light.

Page 19. Again John Horn, and Thomas Moore have accused us, with telling Mr. Townsend, (as they call him) *That the light was wholly departed from him.*

*Ans.* Herein have you impudently belyed us; for the words against Townsend are not so spoken, but that from the light of God in his Conscience he is departed; so blush, and be ashamed of your lyes; for in like manner did a false Priest in Cambridge belye us, (in a lying Pamphlet) with the very same thing.

In Page 20. you John Horn, and Thomas Moore, have accused James Nayler with his discovering more fully the mysterie of Deceit, (in his Book called, *Love to the Lost*) in saying, *That the Seed to which the Promise was made, and which few know, is a certain Seed or Principle in man, desiring to follow after God, and to be free from sin.*

*Reply.* Here you are seen to be ignorant of the Seed of God, and enemies to it in his People, which Seed is Christ, and where-ever he is known in such a low measure, as a Seed that suffers, and is burthened in man by corruption, there he desires to be free from the burthen of sin, and alwayes to do his Fathers will, and this Seed the power reaches to, where it is begotten, and in the power it arises in them that believe in the light for their Redemption; and the Apostle travelled again for the *Galatians* until Christ was formed in  
D them,



them, who first is known as one without form or comeliness; and so the seed of God suffers in some, and in others it reigns, and is known to be Prince of Peace; and this is no Mystery of Deceit (as you say) but a mystery that hath discovered your Deceit, who know not the Seed of the Kingdom, nor the power wherein it rises; and have you never known what Christ is without the Camp? But before you (who are neglecters of Christ, and abusers of his truth) can know the Seed of God, and what it is in you, you must come to the light which will condemn you for your Deceits and Lyes with which you have abused the Truth, and then learn to know what and where the grave is which Christ hath made with the Wicked.

*J. Horn, and T. Moore, in Page 20. saith, But I shall adde no more, but only desire People to beware of them as a heavy judgement of God, that he hath ordered to us, to punish us for our neglect of Christ, the Salvation of God, and the Truth of him so long abused by us.*

*Answ.* Here you have made manifest your selves indeed, ye Hypocrites; what have ye been crying out of the Quakers calling them deceivers, and warning the people to beware of them, and Writing against them, and judging them to be in delusion and error, when ye your selves neglect Christ the Salvation of God, and have long abused his Truth? (as ye are made to confess) consider your own Conditions, ye are in great delusion and error your selves who neglect Christ the Salvation of God, and have long abused his Truth, and ye are not like, neither can ye bring people to Christ the Salvation of God and his Truth, who are neglectors of Christ Gods Salvation and his Truth your selves; Therefore people had need take heed and beware of following you, lest ye lead them to neglect Christ the Salvation of God, and to abuse his Truth more and more; you are the Hypocrites that are not to judge, whose beam is yet in your own eyes, for wherein ye judge others for error and delusion, ye condemn your selves, ye being such (as ye confess) that neglect Christ the Salvation of God, and abuse his Truth, and if we be (as ye say) a Judgment ordered of God to punish you for your neglect of Christ the Salvation of God, and the Truth



Truth of him so long abused by you; Why do you not then bear the Judgment of God more patiently, seeing ye have sinned so against him in abusing his Truth, and in neglecting Christ the Salvation of God? Why do you rage so against Gods Judgment? Here all People may see, That ye are not satisfied nor content with what God hath ordered unto you for your neglect of Christ the Salvation of God, and the Truth of him so long abused by you; but we shall yet be a heavier Judgment upon you, for we are a burthensome Stone to all the ungodly, and the more ye strive against us, the greater will be your Torment; therefore give over your Teaching of others, and be ashamed of your blindness and wickedness and repent, and cease striving and raging against the Truth of God, and us his People; for the more ye strive against us (and the Truth which we live in, and are Witnesses of, which Truth is Christ, who also is in us, which is the Riches of the Myserie which hath been hid from Ages and Generations, but is now revealed in the Saints by the light) Mark, the greater will be your Judgment and burthen; and this ye shall witness to be true: so abuse Gods Truth no longer, neither neglect Christ the Salvation of God as ye have done, but submit to Gods Judgment, and learn to prize Christ the Salvation of God and his Truth, and believe therein, and fight no longer against the Lord and his Truth and Servants, lest he shorten your dayes and cut you off: So remember you are warned, whether you will hear or forbear.

*John Horn and Thomas Moore, And indeed the cause of their prevalency is, partly in the Teachers, and partly in the people.*

*Ans<sup>r</sup>.* The cause of our prevailing is not in man, but in God, even the mighty powerful presence of the Lord which doth accompany us, whereby we reach the faithful Witness of God in people, which answereth to the Truth of God declared by us, and thereby many are turned from darknesse to light, and from Satans power unto God, and we must prevail more and more, for the Lord is opening peoples eyes, and he will teach them himself, and many people begins to see the deceit and wickedness of such Teachers as ye are



who abuse Gods Truth, and neglect Christ the Salvation of God; and although you have a form of godliness (and have stolln many true words) yet many people sees you to be out of the power, (and fighters against it, and them that be in it) and so they will turn away from you; and all that sets themselves against us shall fall before us, for the Lord is with us and takes our part.

See J. Horn's Testimony against his Brethren the Priests.

*John Horn, Thomas Moone, pag. 20, 21. Too many of the Teachers are such as Isaiah speaks of, Isa. 56. 10, 11, 12. his Watchmen (which should watch for the good of men) are too generally blind, the Vision of all the Preaching of the Cross of Christ is a sealed Book to them, they are ignorant, they are dumb Dogs that cannot bark, (to give warning of these Beasts, or to set themselves to discover and detect them) sleeping in their security, and lying down loving to slumber, to take their ease and peace, and to content themselves with Dreams instead of searching out Truth, and giving it forth to the People; yea, they are Dogs strong to appetite, greedy Dogs, hunting after Livings and Maintenances, more Means, and so never have enough, too many of them Shepherds that cannot understand, they all look to their own way, every one for his gain from his Quarters; that is, are more mindful of the Fleece then the Flock, and many of them given to voluptuousness; Come, and I will fetch Wine, &c.*

*Ans. Many true words have you here uttered against (your Brethren) the Teachers, but if ye be thus divided against your selves, surely ye are not like to stand; the hand of the Lord is turned against you who would stir up your Brethren, the Dogs, to bark against us, and to bite and devour the Lambs of Christ, and now ye lay open one anothers nakedness; but as for your railing and calling of us Beasts, that will come upon your own heads, and your words shall become your burthen. And as for thee John Horn especially, thou canst not clear thy self from being one of those Dogs, (which ye say look for their gain from their Quarter) for thou lookest for thy gain from thy Quarter, and art an Hireling, who pleads for (and takes) Tythes; And it is true, That ye (who pretend your selves to be watchmen) are too generally blind and ignorant, and ye have no true vision, for*  
Night



Night is come upon all the Hireling Teachers, yea the Sun is set upon you all, and so the blind leads the blind, and both falls into the ditch; So poor people may see, how they have given their money ( for that which is not bread, and their labour for that which could not satisfie ) even to uphold a company of ignorant blind watchmen that could not understand; for the Preaching of the Cross of Christ ( which is the power of God ) hath been a sealed Book to them, even to uphold such as have contented themselves with Dreams, and have been given to voluptuousness, and have long abused Gods Truth, and neglected Christ the Salvation of God, as ye confess of your selves and others; so ye are witnesses against your selves: Ye Idol Shepherds ( who have not profited the people ) the Lord is stretching out his hand, to gather and deliver his Sheep out of your mouths, that ye may no longer make a prey upon them, who through your Covetousness and fained words have long made Merchandize of people.

*J. Horn, T. Moore, The Lord help us to search and try our wayes, and to see how much ( any of us ) have contributed to the overflowing flood of this ungodliness.*

*Ans.* The Lord hath searched and tryed your hearts and wayes, and he hath found you guilty of much ungodliness, and his light hath often made you sensible of it, and judged you for it; and the Lord hath oft called unto you to forsake your ungodliness, though ye have long slighted the Call of the Lord, and hardened your hearts against his reproof; Therefore repent and dread the Lord, and take heed lest that come upon you, that when ye call upon the Lord he will not answer you.

*John Horn, Thomas Moore, Surely some mens Principles that would be counted Orthodox, give, and have given them great advantage.*

*Ans.* Many corrupt Principles do you and your fellow-Teachers hold, which we are made to witness against, ( that so the People may see your Deceits, and not be led into your Imaginations any longer ) several of yours are made manifest in this Book, as about Christs Body, and Blood, and



*Resurrection of the Body, &c.* And after ye have reckoned up many things which ye say those that would be counted Orthodox hold, whereby ye say we get great advantage, ye then proceed as followeth.

John Horn, Thomas Moore; But besides this, too general Ignorance, Sloth, Covetousness, Pride found in too many Ministers, gives advantage to them; even like Foxes and Wolves, to declaim against the vigilant Shepherds too, as if all were but Hirelings, and so that the Flock ought rather to betrust themselves with them.

*Ans.* Great is the Ignorance, Sloth, Covetousness, and Pride which is generally found indeed in you who are called Ministers, which in the power of the Lord we are oft moved to declare against; but we do not take Advantage thereby, (as ye Lyingly and Railingly accuse us) to declaim against the vigilant Shepherds, as if all were but Hirelings; for we put a great difference betwixt the Proud, Covetous, Slothful Hirelings, and the vigilant Shepherds; for we own the vigilant Shepherds, whom the Holy Spirit hath made Overseers over the Flock of God, and have true Unity with them, and we know that they are not Hirelings, for they have freely Received, and they freely Give; and covet no mans Silver, Gold nor Apparell, but seeks the People, and not theirs; for having Food and Raiment, they are therewithal content, and receives it of them also that do receive them and imbrace the Truth; and we labour to bring People unto Christ the power of God, that People may betrust themselves with him, who is the good Shepherd, and Bishop of the Soul.

John Horn, Thomas Moore; But it is good for People to mind first, That all are not Hirelings that take Hire, witness Zach. 11. 2. 2 Cor. 11. 8. Secondly, That it is safer for the Sheep to abide with their Hirelings, if their Shepherds be such, then to leave them, and go to Foxes and Wolves; Christ faults the Hirelings for leaving the Sheep to the Wolves, but never wills his Sheep to leave Hirelings if they will feed them in the Pastures of Israel.

*Ans.* Here the people may see your exceeding ignorance and



and blindness in your pleading for taking hire; who say that all are not Hirelings that take hire, and for your witness and proof, you have brought that Scripture in *Zach.* which although the Prophet spoke those words, yet it is evident that he spoke them by way of prophecy concerning *Judas* (who afterwards should ask a price for Christ and sell him) which prophesie came to passe; for *Judas* said to the Jews who sought to take Christ, *what will you give me, and I will deliver him unto you?* and they covenanted with him for thirty pieces of silver; so it appears by your words that you would perswade the people that *Judas* was no Hireling; for it is evident that that which ye bring for your witness, was spoken concerning *Judas*, who asked for the price or hire, and received it; so *Judas* is your witness and example for asking and taking of hire (and not Christ) *Mat. 26. 15.* so the people may mind this, (mark) that it was *Judas* the betrayer of Christ, that asked for the hire and covenanted for it, and those that rejected Christ and were chief actors in the murdering of him, they gave the hire; and then was fulfilled that which was spoken by the Prophet, read *Mat. 27.* and what the Apostle took of the Churches (for his relief) which received the truth, amongst whom he sometimes laboured, that will not prove that it is lawful for the Priests to take Tithes and Hire of all sorts of people that have Land in Parishes whither the people own them or not, as it is evident that the Priests do; And the Hirelings and all devouring Beasts are in one Nature, and it is not safer for the Sheep (as ye have falsely said) to abide with the one then the other, for neither of them cares for the Sheep no further then to make a prey upon them, and all such we bear a Testimony against, being redeemed out of their Nature; and it is the will of Christ that his sheep should leave the hirelings (for they care not for the Sheep) and that they should follow him and hear his voice, and Christs sheep do so, they hear Christs voice who have called them from the Hirelings and Strangers, and their voices they will not regard; And such as Christ sends to feed his Sheep in the Pastors of Israel, they are no Hirelings (as ye foolishly imagine) but they have freely



ly received, and they freely give, and such are not greedy of filthy lucre, neither do they receive Tithes by a corrupt unjust Law made by Apostates (as thou *John Horn* dost) but they do what they do of a willing and a ready mind, and are not hired to it for a certain sum, but such if they have not of their own, may and do receive Food and Rayment of such as receive them and their Testimony; and this is according to the Apostles Doctrine, and is owned and praised amongst us the Servants of the Lord (called *Quakers*) whom ye in your rayling, lying accusations liken unto Foxes and Wolves, but your words shall become your own burthen, and with the Spirit of the Lord we see you in the devouring beastly Nature which the Lord is against, and will rent.

*J. Horn T. Moor*, the people are too generally guilty too, and lay themselves open to these delusions and deluders, because too generally they neglect Christ and his Truth, take no pleasure therein, but rather in slothfulness, formality, covetousness, pride and vanity in apparel, and in many other things, by which means they are in danger to perish, whether they keep out of these mens snares or falls into them; howbeit they are exposed to their snares thereby, because they afford the deceivers matter to work upon, can find many faults in them, many things to accuse them of, though some things that God never charged them with before these men came & set themselves Masters; but in many things really evil, they have too great advantage, and mens consciences by the effect of the law in them (which is not Christ) bearing witness that they say true in those things that they fault them in.

*Ans.* Here it is manifest by your own words, that ye are the false Prophets that have not profited the people, that notwithstanding all your Preachings, the people still neglect Christ and his Truth, and take no pleasure therein, but rather in slothfulness, formality, covetousness, pride and vanity in apparel, and in many other things, and are in danger to perish whether they come after us or not as ye confess; so it is clear to all that have any understanding, that ye have not stood in the Counsel of God, for if you had, then you should have turned the people (that had received your Doctrine,



Doctrines) from the evil of their way, and from the evil of their doings, *Ier. 23.* but People have long received you and your Doctrine, and yet live in their evil wayes: Therefore be ashamed and stop your mouths ye Hypocrites, who also speaks against covetousnesse, pride and vanitie in apparel in the People, and of their neglect of Christ and his Truth, when many of you their Teachers are found in covetousnesse, Pride and vanity in apparel, wearing your Cuffs and Ribbands, (and White Boot-hose-tops) and Teaching for Tithes, and Gifts, and Rewards, and most of these in particular thou *John Horn* art guilty of, and in the twentieth page of your Book, ye confesse your selves to be guilty of the neglect of Christ the salvation of God, and the abuse of his truth; so here it is plain, that wherein ye have judged others, ye have condemned your selves, *Rom. 2. 1.* and made it appear that you are like Priests like People, *Hos. 4. 9.* and we whom the Lord have redeemed out of the vanity and wickednesse of this world, do judge you for your wickednesse, and bear our Testimony against it in that which hath redeemed us from it; and although we are counted by you to be deceivers when we judge you for your wickednesse, yet the Lord owns our judging of you, because it is in that which answereth the effect of his Righteous Law in mens consciences, which beareth witness that we speak true, as you our enemies are made to confesse; And it was the Ministers of Christ that were manifested to Peoples consciences in the sight of God, and not the deceivers, for the effect of the Law in people where it was witnessed or was, did not nor do not cause their consciences to bear witness to the deceivers Doctrine but against it; so it is manifest that you judge contrary to the effect of the Law who have judged them to be deceivers, whom mens consciences by the effect of the Law in them beareth witness unto; And the Law in men (which witnesseth unto the truth and against sin) is light, and it is the Law of the Spirit of Life which is in Christ Jesus, which freeth (those that believe and walk in it) from the power of sin and death, but those that believe not in it, but hate it, it beareth witness against them and their



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evil deeds; and remains their condemnation; and it is you that have set your selves masters (and not we), who exercise Lordship one over another, and have mens persons in admiration, and respect mens persons, and calls (and are called of) men Masters, contrary to Christs Doctrine; but we, although we be the Lords free men, yet we are become servants unto many in the truth, Ministering, and labouring for the gathering of the scattered Seed.

*John Horn, Thomas Moore, They to get a partie (as the Jesuits do) exposing themselves to some abuses and sufferings from the rude people, make themselves more like Christs Ministers to the simple people.*

*Ans.* We indeed suffer much for righteousness sake, and for bearing our testimony against unrighteousness, and you who are Teachers oft causeth our sufferings to be the greater, by your lying and railing against us, thereby stirring up the rude people to abuse us, even as your forefathers the Priests and Pharisees did, who stirred up the rude people against our Master Christ and his servants in former dayes, for which the Lord will assuredly reward you in righteousness; But we will in all things approve our selves as the Ministers of God, in much patience, in affliction, in necessity, in distresses, in stripes, in imprisonments, in tumults, &c. 2 Cor. 6. and our lives are not dear unto us, but are freely given up to serve the living God, in spreading his living truth, and it is for no other end, God is our witness, though ye wickedly judge otherwise. And then *John Horn*, and *Thomas Moore* goes about to shew the cause why, and how the people are overcome, and led captive by the Quakers, and say,

*John Horn, Thomas Moore, Its through their own carelessness and formality, on also through their Teachers, they are not so instructed, as to be able to examine and discern them; Through their carelessness, and weakness therethrough in their understanding of the things of God, and conceiting themselves to know and be able to judge and discern of spirits, they neglect the helpfulness, and gifts of brethren, as also the advice of their Teachers and instructors*



*structors that have the oversight of them, and spoken to them the Word of the Lord.*

*Ans.* Oh be ashamed to see what a bad crop is brought forth; what have you been Teachers so long, and taking peoples mony for this, that notwithstanding they have owned you and your Doctrine, and followed you so long that yet they should bring forth no better fruits then these, as carelesness, and formality, and conceitedness, and neglect, and weakness in understanding the things of God? ye have sown but to the fleshly part, and thats the cause you have such a corrupt crop; And now we see your Kingdom is near falling, who are accusing your fellow Teachers for not instructing the people, so as to be able to examine and discern us, and the people are led captive already who brings forth such bad fruits as these, and had you spoken the Word of the Lord to them, and they had believed it, surely they would have brought forth better fruits; but because you have but stoln from your neighbours much of what you have spoke, and added your own imaginations thereto, and hath run but the Lord hath not sent you, that is the cause you have not profited the people, though you have believed what you have spoke, and have contended much for your Doctrine, yet ye receiving it not from the Lord, it was without life and power, and so was not effectual to the people.

*John Horn, Thomas Moore, Oh that all both Ministers and people would yet be awakened to search and try our wayes, and to make straight steps to our goings.*

*Ans.* Yes, ye had need to be awakned indeed; for it is manifest that ye both Teachers and people have been asleep in the night of thick darkness, and you have brought forth night works, neglecting Christ the salvation of God, and abusing his tru h, taking no pleasure therein, but rather in slothfulness, formality, covetousness, pride and vanity in apparel, and many other things, and Teachers not instructing people, so as they might be able to examine and discern such as come unto them; Ye sluggish Shepherds, who are yet to be awakened, what have you taken peoples mony and



goods for all this time, was it for your sleeping and dreaming? awake, awake ye fluggards, and own the light of Christ which he hath enlightned you withal, and that will shew you your dreaming, and the deeds of the night, and that will teach you to make straight steps to your goings, and to search and try your wayes.

John Horn, Thomas Moore, *Look to your selves, whosoever transgresseth and abideth not in the Doctrine of Christ hath not God, he that abideth in the Doctrine of Christ, hath both the Father and the Son.*

*Ans.* Then it is manifest that you Thomas Moore, and John Horn, have not God, and out of your own mouths ye shall be Judged; for in the 20. pag. of your Book, you speak of the heavy Judgement of God that he hath ordered to you, to punish you for your neglect of Christ the Salvation of God, and the truth of him so long abused by you, now it is plain to any that have any true understanding, that such as neglect Christ the Salvation of God, and abuse his truth, that they transgresse and abide not in the Doctrine of Christ; and this you have confessed your selves to be guilty of, and now your blindness and folly, and confusion, and wickedness is discovered by the spirit and wisdom of God, which abideth in us who abide in the Doctrine of Christ, and have both the Father and the Son.

Many more of your lies and flanders and confusion we could shew you in your Book, but that they are not worth the mentioning; And think not with your selves, that because we reckon not up the rest of your accusations and railing against us, that therefore we consent to them as truth, for we know that the Lord God will judge and punish you for your perverting the truth, and your railing against us, and flandering and belying us called Quakers as you have done, both in your Book and in many Papers of John Hornes that were posted up against us in Lin; and this know that the Lord God of power hath by his mighty power and wisdom armed us to make War against you and to manifest your deceits, who are found to be forgers of lyes and deceivers, and in enmity against the living truth of God;  
and



and the longer you proceed therein against us and the truth witnessed by us, the more will you be confounded, and your folly made manifest, that so the honest hearted will begin to loath you, and you had better have put your mouths in the dust and been silent then to have blasphemed against the truth of God and against his people, as you have done; leave your hypocrisie and deceit wherewith you blind the people, and feed them no longer with your dreams, lyes, and (stolen) dead words, least the Lord cut you off in your iniquity, for a time of withering is already come upon you.

And as for you who are the Hearers of the said *John Horn* and *Thomas Moor*, our Souls pitty you, knowing you are under a vail of thick darkness and bondage, as we can no otherwise conclude, seeing your leaders are tryed, and found so much in ignorance and confusion, and we wish rather then you would remain under their darkness and deceipts, that you would come back to the witness of God, which hath in many of you been often moving, but often hath been quenched through yielding to the sleights and deceipts of men, and striving to get more into knowledge then into the life and power; and now you are but feeding death, and seeking the living among the dead, while ye go to them for help, who are out of the power of God, in their own imaginations, wherein they are confounded, and if ever you come to the Fathers House, and there to find the spiritual nourishment, you must first return to the light of the Lord in you, which you have transgressed and grieved, when often it hath appeared against your ungodliness.

And we would not have you think much against us, because we have here dealt plainly by your Teachers, in discovering them, for we were first occasioned to give forth this, because of their false railing book against us, or else we had not thus appeared in publick against them; and compare this and their book together, and you may soon see (if you read them sincerely) how deservedly we have dealt by them, more then they have by us, for we sent *Queries* to *John Horn* and *Thomas Moor* in manuscript for them to answer, not ex-



pecting they would have wronged us, as they have done in Print; And therefore if they in like manner do again proceed against us in Print, we purpose in the Lord further to have their deceits discovered publicly, that the truth which is professed and dearly owned by us, may be cleared, and its enemies have the fruits of their own doings.

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## Post-script.

**A**ND seeing that ye (called Moorians) hold forth, *That flesh and blood cannot inherit the Kingdom of God*, yet *flesh and bones may*; we ask you these Questions;

If *Elijahs* flesh and bones could enter into Gods Kingdom (when he was taken up) and if his blood could not, then when; and where, and how, and by whom was his blood taken and separated from his flesh and bones? And what is become of his blood?

And what is it that hinders the blood, that it may not enter into Gods Kingdom as well as the flesh and bones, which ye say may? Is the transgression of the blood greater then the transgression of the flesh and bones? And shall the flesh and bones be redeemed and delivered from corruption, and shall not the blood? What is the Cause? For although the Lord doth what he please, yet, doth he do any thing without a Cause?

And



And whether do you own that Doctrine, that when Christ appeared amongst the Disciples after his Resurrection (when the doors were shut, *John* 20. 19.) that then his body being spiritualized, it glided in at the key-hole of the door? Which doctrine *Thomas Moor* sen. hath formerly preached, as some hath affirmed who heard him.

And where do the Scriptures say, That flesh and bones may inherit the Kingdom of God?

And where you *John Horn* and *Thomas Moor* in page 16. say, That Sathan doubtless may reprove of some sins, and press to some duties; Now have you not here shewn your selves to be Ministers of Sathan, and not of Christ? And we ask you what duties (or any things that are duties) doth Sathan press men to? Answer directly, or let shame cover you, which at length will come upon you for your deceits.

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THE END.



malveria Passages

1838. Answer  
to the  
question

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